

CENTENNIAL SOUVENIR

-- JUNE 1929 --

First Presbyterian Church

CARBONDALE, PA.

SAMUEL TURNER FOSTER, D. D., PASTOR

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FOREWORD.

History is but the proof of the existence of God and the record of His goodness to man. It inspires faith and gratitude as we face the future.

The Centennial Committee herewith present the program for the Centennial Week, a history of the church and a roster of activities. May thanksgiving and praise abound to the glory of our great God and Saviour, Jesus Christ.

MRS. W. A. MANVILLE,

MRS. F. R. MEAKER,

MISS E. P. JONES,

MRS. C. E. MILLS,

MR. D. L. CRANE,

MR. S. B. SPENCER,

MR. A. L. CHASE.



SAMUEL TURNER FOSTER, D.D.

"Lord Thou hast been our dwelling place in all generations."

"O come, let us sing unto the Lord; let us make a joyful noise unto the Rock of our Salvation."

"For the Lord is good: His mercy is everlasting: and His truth endureth to all generations."

Centennial Program

SUNDAY, JUNE 23.

A. M. Worship.

Anniversary sermon by the pastor, reception of new members. Communion.

P. M. Worship.

Historical service. A history of the church will be read, greetings will be presented from members of families of former pastors and Dr. Arthur Bryan, son of a former pastor and missionary in Japan, and Dr. Charles Lee, will speak.

TUESDAY, JUNE 25.

P. M.—Congregational reception.

WEDNESDAY, JUNE 26.

P. M.—Pageant presented by the Sunday school, depicting the history of the Christian Church through the centuries and with special reference to the Presbyterian Church of Carbondale.

THURSDAY, JUNE 27.

P. M.—Union service of worship. The pastors of the churches of Carbondale will speak.

"Give unto the Lord the glory due unto His name: bring an offering, and come into His Courts."

"Thou shalt remember all the way which the Lord thy God led thee."

"Thou shalt remember the Lord thy God; for it is He that giveth power to get wealth, that He may establish His Covenant which He sware unto thy fathers, as it is this day."

"Be ye steadfast, unmovable, always abounding in the work of the Lord."

HISTORY OF THE CHURCH

ELEANOR FRITCHARD JONES

One hundred years ago this week on June 27, 1829, in the little settlement already known as Carbondale, there was perfected a church organization known as the First Presbyterian Church (or Church Society) of Carbondale.

The facts constituting the background of this organization are of vital importance to every member of this church, to this community and to this commonwealth, for wrapped about the early church history is the history of the great anthracite mining industry and the tales of adventure and hardship lived and told on these, our own familiar hill-lands.

When our sixth President, John Quincy Adams, son of the second President of the United States, ran for re-election in 1828, he was defeated by Andrew Jackson, the warrior, who had not only won the Battle of New Orleans in the war of 1812 but who had also taken part in the Revolution and been held a prisoner by the British. Soon after Jackson's inauguration in 1829, while that newspaper, "The Liberator," (edited by Wm. Lloyd Garrison), favoring freedom of slaves in the South created a furore and was considered "a wild idea," another stir was holding the attention of the country—the mining operations in the valley of the Lackawanna by a company incorporated six years before as "The President, Managers and Company of the Delaware & Hudson Canal Company."

The eyes of the country were turned toward this valley and the activities on these hillsides became matters of great concern to the eastern public.

What had happened here?

As early as 1814, perhaps, two Philadelphia merchants, William Wurts and his brother Maurice, had explored this valley and probably by 1822 had mined coal here and shipped it to Philadelphia via sled from here to the Lackawaxen and thence down the Delaware River on rafts. Owing to the competition of the more accessible Lehigh Company "another market" was considered and the possibility of reaching New York held their attention.

So New York State, by an Act of April 23, 1823, incorporated a company and the following clause furnishes information for the same: "A water communication can be formed between the rivers Delaware and Hudson." A water communication!

A canal! Why not? Had not the Erie Canal, begun in 1817, proved "an enterprise of national importance?"

Robert Fulton had changed fancy into fact and "steam navigation of deep waters" had been mastered. So the problem of Hudson River and Canal transportation was solved. Yes, but these mines were a long way from the terminus of the canal.

When it was known that the newly-formed company had com-

pleted its organization with Philip Hone (a fastidious New York gentleman for whom Honesdale was named) as the first president, that stock had been sold in New York City and contracts let for seventeen miles of canal construction, more adventurers found their way into this very scattered settlement which may or may not have been called Barren-date (notwithstanding the prevailing wilderness) at this time. A wilderness it was, however, with all the dangers of exposure and the prevalence of wild life accompanying home-making in a primitive woodland.

By this time Mr. Salmon Lathrop and Captain Charles Smith, contractors, who had built portions of the canal, had settled here. Mr. Lathrop moved into the old Log Tavern (the first house built here, erected possibly as early as 1822 by the Wurts Brothers) standing on the site of the present D. & H. station and Captain Charles Smith building a log house on the site now occupied by the residence of Mr. James H. Paul on Garfield Avenue.

We can fancy the raised eyebrows of the settlers when a newcomer would arrive, bringing news of the outside world and the advances of civilization—of new ideas being put into practice by this company for which many settlers were working.

Then in the summer of 1827 a stranger came—an engineer! When it was learned that he had been sent to this valley “to survey and locate a railroad route” to connect these mines with the terminus of the canal, many a head shook in silent disapproval. A railroad! Why there was no railroad in the entire United States longer than ten miles. By rail over the Moosic Mountains? Impossible!

As the mining interests grew and as developments increased, more and more adventurous families began to arrive. Sturdy Scotch Presbyterians, Welsh and Irish from across the seas, cultured and primitive Puritan brothers from the New England States, some courageously traveling by ox team.

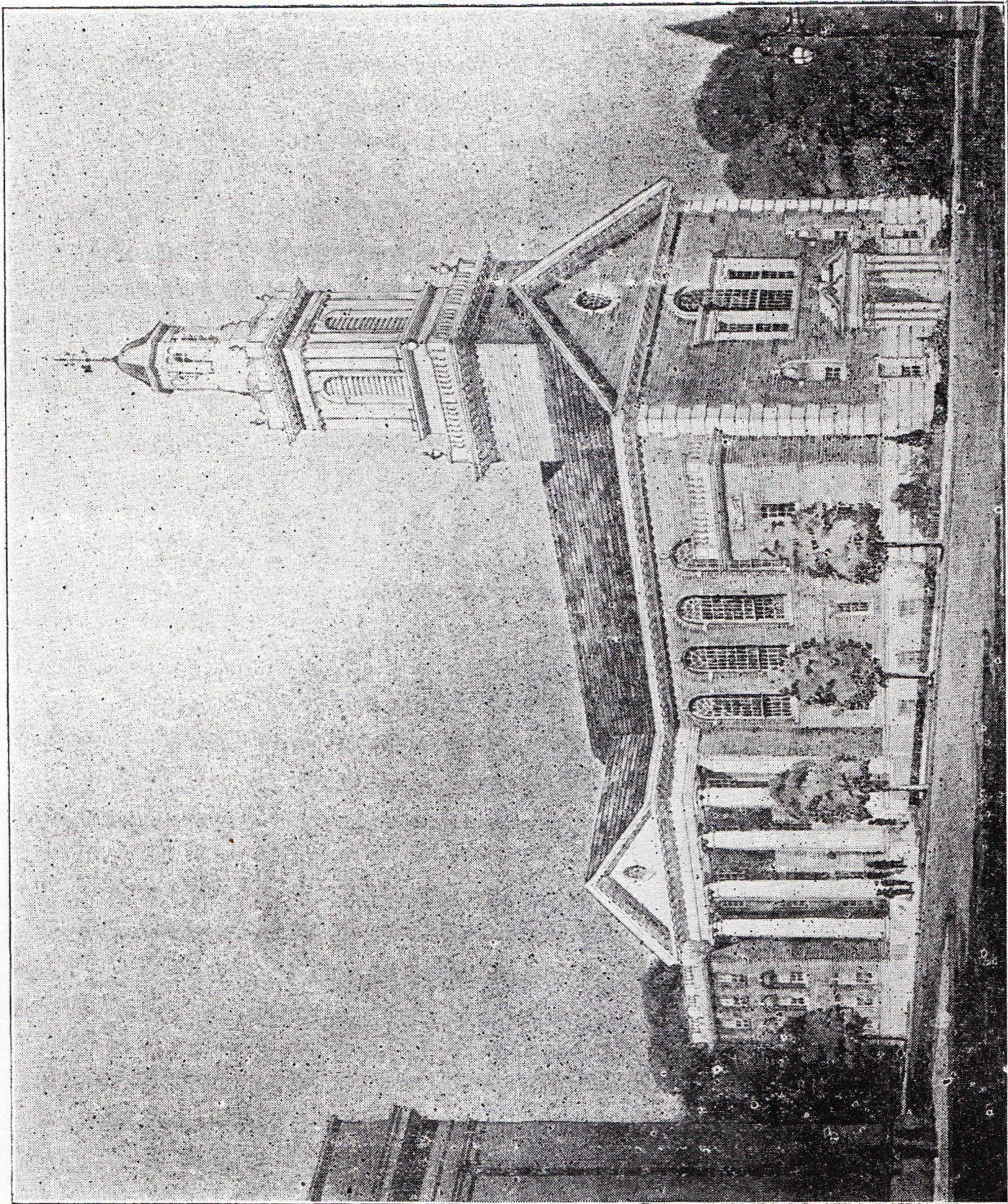
We can fancy these men discussing the great subject of ascending and descending planes for crossing the Moosic Mountains. What would they use for rails? (There were no iron rails known at that time). Why “hemlock stringers” were to be used, of course, and on the “nearly level” detours between the planes there would be used “a steam locomotive.” That could not be!

But someone better informed told of Horatio Allen, the resident engineer during the canal construction who had been sent to England to have built four locomotives and that word had come that they had been ordered. One from Robert Stephenson & Company, at New Castle and three from Foster, Rastrick & Company, of Stourbridge. One of these, the Stourbridge Lion (destined to play so important a part in our local history), needs no introduction. There is uncertainty about the names of the others. It is thought they may have been called “The American,” “The Hudson,” and “The Delaware.”

And with the finished canal the first cargo of company coal arrived at Rondout on December 5, 1828. In May, 1829, the Stourbridge Lion arrived in New York and was there “set up on blocks and demonstrated under steam.” What advancement! A steam locomotive!



FIRST PRESBYTERIAN CHURCH (1888)



PROPOSED CHURCH

While all this was in progress in the Spring of 1829 among the pioneers who had ventured into this valley lured by possibilities of development, private enterprise or having been sent here by the canal company, there was a group of men strong in the belief of the Presbyterian faith! Churchmen in the localities from which they had come. As they listened to the tales of adventure in these woodlands, they realized that in the fast growing settlement there was need of a church and the religious background that only an established church can furnish.

Conspicuous in this group were Mr. Sylvanus Jessup, a contractor from Deer Park, N. Y.; Mr. Samuel Hodgdon, from Montrose, and the settlement's physician, Dr. Thomas Sweet, who for two years had been the only practitioner in all this region and who had but recently moved here from his native home, Harford.

These gentlemen, with others, particularly some associated with the control of the mining activities, discussed the possibility of the establishment of a church here and "accordingly made inquiries."

At that time both Harford and Montrose belonged to the Susquehanna Presbytery so with that presbytery both Mr. Hodgdon and Dr. Sweet were familiar.

It is fair to assume that.

Mr. Jessup's attention turned toward New York State and the men associated with the company naturally thought of a point along the canal route between its terminus and the Hudson River and so came the suggestion of The Hudson Presbytery. An appeal to the presbytery was made on June 4, 1829, and as quickly as mails permitted in those days of horseback delivery, a response was received, saying the Rev. Joel Campbell of the Hudson Presbytery (probably of Newburgh) would come to help establish a church in the new settlement known by this time as Carbondale instead of Barrendale. The selection of this name is credited to Washington Irving, then a member of the Board of Managers of the Canal Company. On Saturday, June 27, Rev. Joel Campbell arrived, undoubtedly by canal and horseback. A meeting was held probably in the home of one of the organizers.

In an old church record, yellow with age, there appears on page No. 1, a carefully penned entry of great significance to each member of the Carbondale Presbyterian Church, for it records the story of organization and reads as follows:

"A number of members from Presbyterian churches in different parts of the country having settled in Carbondale it was thought expedient to form a Presbyterian church in this place.

"A meeting was accordingly held on the 4th day of June, 1829, when it was resolved to request The Hudson Presbytery to form a church in this place.

"On the 27th day of June, 1829, the Rev. Joel Campbell appeared as a committee and organized a church to be known by the name of the Presbyterian Church of Carbondale.

"The following persons presented letters from sister churches and were admitted members of this:

"Sylvanus Jessup.

"Margaret Jessup.

"Samuel Hodgdon.

"Ann Hodgdon.

"Eliza Townsend.

"Thomas Sweet.

"Gilbert Miner Lee.

"Chapman Halsey.

"Sylvanus Jessup and Samuel Hodgdon were elected Ruling Elders of the church and set apart to that office.

Rev. Lyman Richardson, of Susquehanna Presbytery, being present, was invited and took part in the exercises."



REV. JONATHAN NOBLE, FIRST MINISTER.

And on page No. 2 of this valued book of record there is the following entry:

"Sunday, June 28, 1829. Session met. Present: Rev. Joel Campbell, moderator; Sylvanus Jessup, Samuel Hodgdon.

"Opened with prayer by Brother Hodgdon.

"Mrs. Charlotte Sweet and Mrs. Sophia Marvin presented themselves for admission to the church and giving satisfactory evidence of experimental piety were admitted.

"Closed with prayer by the Moderator.

"SAMUEL HODGDON, Clerk."

A perfect form of record!

And so was established that early church! Eight original members by letter, two members on the following day on profession of faith, ten charter members. None of the direct descendants of those original members are now connected with this church, although some are active in Presbyterian churches of Scranton, Montrose and Easton.

Within a few days after the organization of this church, the Stourbridge Lion and another of the English locomotives were sent up the Hudson from New York and via canal to Honesdale. By the end of July the Stourbridge Lion had arrived but the story of the other locomotive is lost.

Some stated supplies served the church during the Summer and we can fancy how important a Summer that was for on August 8th, according to the History of the D. & H. as compiled by its president, Mr. Horatio Allen "unaided and alone drove the Stourbridge Lion upon an epoch making round-trip, partly over a curved trestle, three miles into the woods of Pennsylvania to the site of Seelyville, returning to the starting point by reversing the engine.

"The first steam locomotive to turn a wheel or to run on any track in the United States."

The officials of the company must have been present for that trial run! How eagerly they must have gone over the proposed railroad route over the Moosic Mountain. One can fancy some of them coming into Carbondale, seeing with great satisfaction the effort of the pioneers, noting the church organization, appreciating its effect upon the people and the activities of the settlement, realizing the need of a building, donating land and contributing money towards the church provision.

So in an old record is found the solution of another problem, reading thus:

"Not having a suitable place for worship, measures were taken to raise funds for the purpose of erecting a building that would be suitable both for a place of worship and also for a day school. With the aid of one hundred dollars given by the Delaware & Hudson Canal Company to the society and by subscription from the society, an amount was very soon raised sufficient to pay the expense of such a building.

This was immediately put under contract to Mr. Sylvanus Jessup who in a few weeks had the house so far completed that the society was able to hold meetings there."

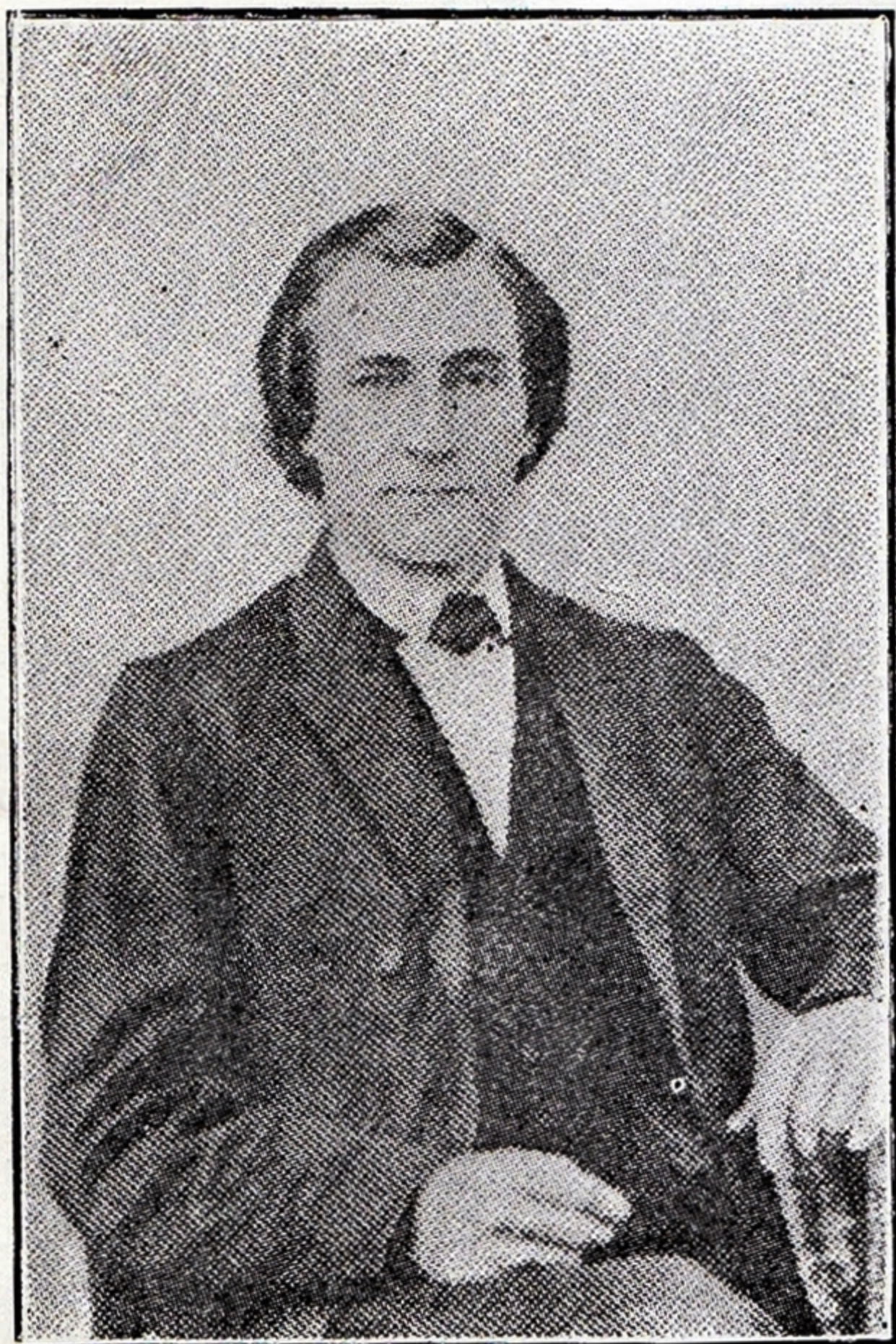
How true are the words uttered by Dr. Charles Lee in an historical service some years ago: "It was a momentous act for us, for Carbondale, we may say for the world, when in that primitive village these men and women covenanted before God, to serve and worship Him."

So on this very church plot was erected that simple little building—with a steeple, we are told. This little single room school house, serving as a place of worship, a day school and a general gathering

place for public meetings, has played a rare part in the history of our city. Built for worship before any other provision had been made, how many prayers for blessing God's work to the new community were uttered within the walls!

How truly did the pioneers seek to provide a means of education for the children and so was started in this simple room our share in the great American fight against illiteracy.

For public meetings, spiritual, educational and political, this was the one available place and so there began in those early days the forerunner of a real community house.



REV. T. S. WARD.

Rev. Johnathan Noble, the first minister here, won the hearts of the people as he cared for this infant church. During the three years of his ministry and the Summer months preceding his coming, eighty-eight people joined. Dr. Noble was present on the occasion of the fiftieth anniversary and personally told the story of his entry into this sparsely settled community.

His own words, in reference to this settlement, were: "Where great activity and energy prevailed and all was life and hope."

And so in that little school building quite near and facing the Church Street side of the present church plot the little church society grew under the beloved Dr. Noble. Even in this school house there was a Sabbath School in operation, for in an early book of disbursements one reads of the distribution of funds contributed, to Home

Missions, Foreign Missions, Tract Society, Bible Society and Sabbath School

Throughout those days of pioneering the little school served its purpose for public worship until 1834 when at a meeting "in the school-house" (during the ministry of T. L. Conkling), a committee was appointed to solicit subscriptions for the building of a church. This committee consisted of S. Jessup, Thos. Sweet, L. G. Ensign and R. E. Marvin.

In the earliest book of record there is a list of the subscribers showing the amounts given. Money was scarce in those days and the pioneers were struggling here. Subscriptions ran from \$2.00 to an occasional \$50.00 or \$60.00 gift and only one donation of \$100 (that given by the engineer who had done the railroad surveying over our hills seven years before).

The committee to contract for the building consisted of Salmon Lathrop, Robert Dellzell, Thos. Sweet, Henry Van Bergen and R. E. Marvin and with the new church planned and subscribed for, the school house was moved from its position quite near Church Street to the rear of the present lot, probably facing what is now Terrace Street and continued to serve as a school house.

According to church records it is referred to as "The Select School," and even after the new Meeting House was built the session and the trustee reports give the place of meeting as the "Select School" or the "School House."

The new house of worship was placed on the present site near and facing Church Street. Mr. S. E. Raynor, on the fiftieth anniversary of our church, described this building as "a very neat, substantial edifice, of a considerable size and in those days considered to be a fine church. It was looked upon as a great ornament to our town and reflected great credit on the builder, Mr. Henry Johnson." In the J. R. Durfee History of Carbondale it is described as "without dome or steeple, Gothic style," and one is reminded that with the publication of the city map in 1851 after Carbondale had been incorporated as a city, this Meeting House was not considered "an ornament," for its picture was not included in the group of churches shown on the pictorial map.

The amount credited to construction was \$998.08, the list of expenditures quaint indeed, containing such items as "postage on letter to New York 12½c," "postage on two letters to New York 25c."

The church was completed for \$1,100.00, while at this time ninety-seven people had united, the congregation was a moving affair and there were probably not more than sixty members making around an average of \$18.50 per member for the erection of the new church.

From this date onward the records refer to the new church as "The Meeting House". One record is of special interest:

"Having completed our new Meeting House in November, 1834, some little stir began to be made about getting the society incorporated but nothing was done until the Winter of 1835 and 6, when the

articles of incorporation were drawn. The original charter was signed by the Attorney General on the 17th day of February, 1836. The names of the signers were Wm. Root, S. Hodgdon, A. G. Marvin, H. Van Bergen, Lewis Jones Jr., L. G. Ensign, Sylvanus Jessup, Thos. Sweet, R. E. Marvin and C. T. Pierson." Article No. 1 reads: "Name, style and title shall be The First Presbyterian Society of Carbondale." (According to the records the name is listed more often as the "First Presbyterian Church and Society," or the "First Presbyterian Church Society").

In 1936 a bell was purchased and placed in a bell house or tower built directly behind the Meeting House. This bell played an active part in early Carbondale's day. Its ringing announced an important event for it called the children to school as faithfully as it called all to worship. Its ringing summoned the pioneers to work, it tolled solemnly when death occurred and brought out the bucket brigade in the emergency of fire.

The first Board of Trustees were elected in 1837, James Archbald, C. W. Benjamin, Thomas Sweet, L. G. Ensign and R. E. Marvin.

The list of elders up to this period were, S. Jessup, S. Hodgdon, Gilbert M. Lee, James Warner, Roswell E. Marvin, L. G. Ensign, Wm. Root and Henry Van Bergen.

Mr. John R. Mosier had become pastor and in spite of the panic of 1837 and the general depression, Carbondale was moving on. In a copy of Mr. Amzi Wilson's newspaper called "The Northern Pennsylvanian," dated November 11, 1837, an item refers to three hundred and fifty scholars in the public schools. This newspaper had been published in Dundaff for several years before being moved to Carbondale.

It was during Mr. Mosier's ministry, 1835-1840, that many people were added to the church, the enrollment numbers advancing from 112 to 119 — very accurate records at that time show the actual membership to have been one hundred and twenty.

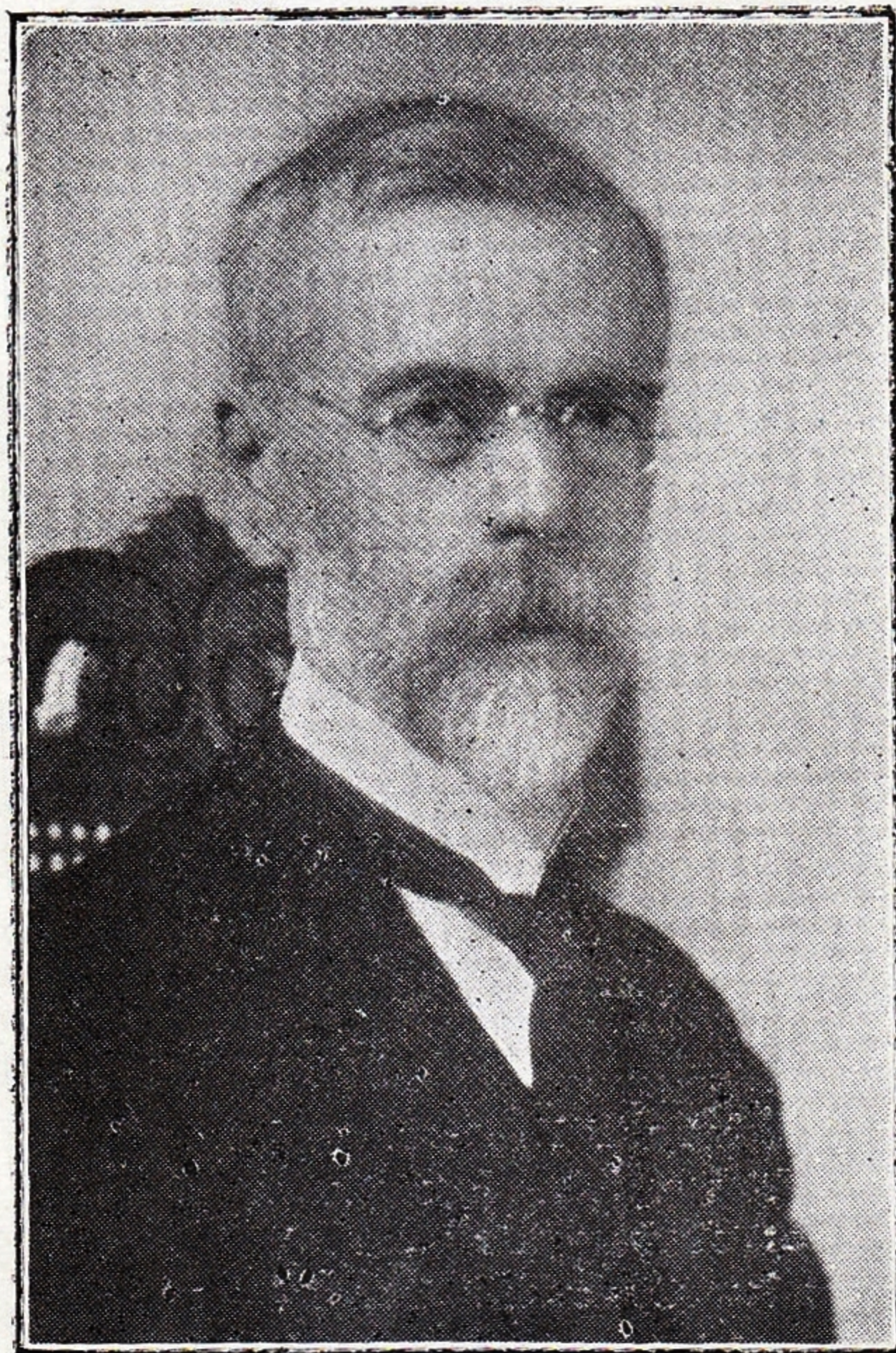
Of the members joining during those first ten years there are today in our church about 100 lineal descendents actively engaged in its work and support.

In an old history of Pennsylvania the population of Carbondale for 1840 is given as 2,398 and one appreciates that other churches were flourishing here.

The Methodists and the Catholics had organized in the Fall of 1830. The former built their first church in 1832. The Welsh Baptist and the Welsh Calvinistic churches established in 1933 and the Trinity organized in 1832. The Baptists organized in 1848.

By 1843 coal was discovered at White Oak Run (now Archbald) and the Gravity Road was extended from Carbondale to that point. Recently trans-Atlantic travel by steamship had been started and its accompaniment, immigration, established. The growing congregation in the little Meeting House necessitated the enlargement of that building and at this time the high straight back seats were added.

Not until 1844 did the Presbyterians have their own parsonage but just when the first telegraph instrument was invented by Prof. Morse the present parsonage site was purchased. In a record of a trustee meeting the following appears in reference to building: "As good a house as the circumstances of the case will allow" and also this entry: "Howarth and Bros.' proposal for building parsonage house for \$900.00 was accepted."



REV. CHARLES LEE, D.D.

Of the members up to this time (1884), the first fifteen years, there are today in our church and Sunday school seventy some descendants.

This mining region had been spared a serious disaster until January 12, 1846, when the settling of many acres of roof resulted in the loss of sixteen lives. To this day is told the story of the heroism and rescue work of Alexander Bryden, the mine foreman.

About this time Mr. S. E. Raynor established a temperance organization called the "Sons of Temperance," some years later he established a similar organization for a more youthful group. This was called "The Band of Hope," and who can measure or record the power for good these societies wrought in this community?

On this church's fiftieth anniversary in a letter written by Mr. Willis who became pastor here in 1847 a reference is made to "The

flourishing Sabbath school and the Monday Evening Bible Class so well attended."

After the Stourbridge Lion's second trial it was stored along the tracks until 1849, then brought to Carbondale where the "boiler remained in service" in the company's shop for twenty years.

In 1850 the trustees moved that "The house now occupied as a school house (but in fact belonging to the society) be moved off the lot owned by the society as soon as possible." The date of this motion was March 20, 1850, and evidently the school house was not moved just then for in December of the same year when the great fire swept Main Street and the westerly side of Church Street, destroying about sixty buildings, among those destroyed was the one called Temperance Hall, corner of Main Street and Salem Avenue where had been established an Academic School (according to Carbondale's Historical Souvenir) known as "Carbondale Academy and Lackawanna Institute." And so after the fire this school was carried on in the little Presbyterian school house.

Of the members up to this time (1850), first twenty-one years, there are today in our church and Sunday school one hundred some descendents.

All through the years has our church been spared, suffering neither from flood nor flame, when these disasters wrought havoc in our town. By 1851 Carbondale had become a city, receiving her charter years before either Wilkes-Barre or Scranton, thereby deserving the name of Pioneer City.

One can fancy how eagerly the newspapers at this time were read for accounts of the mad rush to California's gold mines, of California's wish to be admitted as a free State, of the bitter opposition of the South under Calhoun and later concerning the accepting of Henry Clay's plan of compromise. Perhaps frequently in a group around the stove in a dimly lighted store was one spokesman telling of the Fugitive Slave Law and the stories of runaway slaves caught in the north by the slave holders and of some northern States refusing to return the runaways, helping them on their way into Canada. Perhaps now in scattered groups discussions grew concerning the publication of that extraordinary book "Uncle Tom's Cabin." So the dispute over slavery apparently grew more and more bitter.

In 1854 a belfry was built and other improvements made on the "Meeting House."

And in the records for 1857 is found: "Hiram Stark offered to move the school house to the back end of lot for \$20.00."

The poor little school house was moved again and again but sometime later than 1857 moved off the church plot and eventually it arrived at No. 100 Spring Street where for many years it has served as an attractive home and is today owned by F. G. Weed and occupied by Mr. and Mrs. Robert Weed. A worn doorstep indeed!

About this time the Gravity Railroad was extended from White Oak Run (Archbald) to Valley Junction (near Olyphant). No coal breaker had been installed, for the company continued "to sort its anthracite" (according to the history prepared by the D. & H. Company), "by running it over grate bars at Honesdale." So the first breaker was built on the hill above Carbondale in the vicinity of the present Racket Brook breaker, just when the congregation of this church was starting a subscription list towards the raising of \$10,000.00 for the erection of a new place of worship. In a record of June, 1859, the following statements appear: "Consider the sale of the old church for sum not less than \$500.00," and "proceed to the erection" of a brick church.

The trustees at this time were Thomas Gillespie, president; S. Mills, treasurer; M. Wurts, Wm. Ball and W. H. Richmond, secretary.

The question of a site arose for discussion and Mr. D. N. Lathrop offered as his contribution a lot adjoining the parsonage on the north. It is a significant fact that this very lot was purchased by our church sixty some years later. There was indecision concerning the site. To use the lot offered by Mr. Lathrop or to remove the old church and build on the original site. A decision in favor of the latter resulted in the purchase by the church of two lots on the southerly side of Salem Avenue, No. 58, and in the summer of 1860 the old church referred to in the records as "Our Meeting House" was removed to these lots and for five years the church services were held there. Many of our parishoners remember that interior, the choir, the old seats and the beloved Mr. Ward in the pulpit.

In 1860 the railroad was extended from Valley Junction to Providence, less than four miles, but "locomotive power was used on this extension.

So by this time a passenger train of two cars had started in our valley and it was possible to ride all the way from Carbondale to Wilkes-Barre in "a car having a single seat on each side."

These were momentous times in our country for that grave man Abraham Lincoln had just been elected President and without the support of all in the North and facing the opposition of the South the outlook was gloomy indeed.

Indecision here continued. Delays and changes of plans prevailed. Even after material was ordered and brick on hand this was ordered sold for the time was not right for the building of the church and then came the Civil War and all erection plans were postponed. There was other work for our church people in those days for many a local man responded to Lincoln's call for volunteers and day after day many a woman now active in this congregation raveled linen to secure lint for use in the army hospitals.

Shortly after Lincoln's Emancipation Proclamation on March 17, 1863, the church erection movement started again. The original subscription list was brought out, ground having been broken and in September, 1863, the cornerstone was laid. The auditorium only was to be planned for, the Sabbath school room to be added later.

Still the work lagged and all was delayed. No wonder, for in December, 1863, just when times looked a bit brighter and Mr. Ward was so eager for the completion of the new building, the Black Fever broke out in this region and swept through the homes. Many are the tales of Mr. Ward going about on horseback, sad at heart over the ravages of this prevailing plague. A debt of gratitude Carbondale can never pay is owed to the memory of that revered Episcopal rector, Mr. Benjamin H. Abbott, who so unceasingly worked throughout that dreadful scourge administering comfort to the families of more than three score victims and then suddenly on February 13, 1864, came the death of Mr. Ward.

In the summer of 1864 just preceding the re-election of Lincoln, work on the new church was resumed and hurried. At the time when so much grief prevaded our congregation it is significant to find in a trustee record this interesting bit: "It is the wish of the trustees that bright colors may prevail in the selection" of glass for the church windows. At various times the amount for construction had been placed at figures ranging down the scale from \$10,000.00 to \$7,000.00. While many a family was deep in grief over the loss of children, some having

lost their entire group of little ones, the Presbyterians extended a call to Mr. Oliver Crane who came when the erection was almost completed.

Suddenly one April day came the word that General Lee had surrendered at Appomatox and almost before the rejoicing had subsided five days later on, April 14, 1865, came the shocking news of Lincoln's assassination.

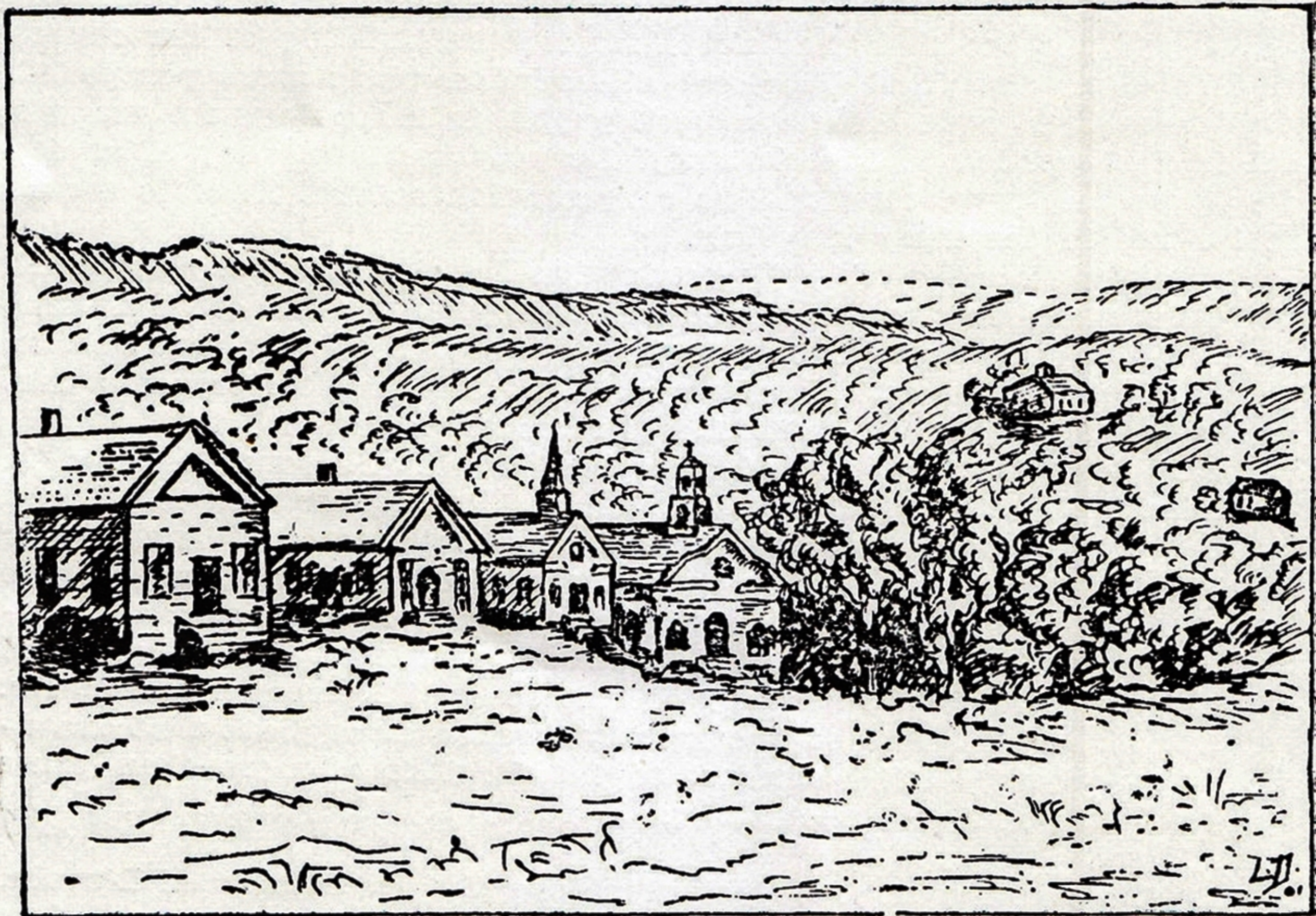
In spite of grief and tragedy, God's work must go on.

So the old church on the Salem Avenue lots was sold to Michael B. White and on the trustees' record for May 29 are the words: "Clear the ground and appoint a day for the bee." The auditorium of the new church was dedicated in August, 1865, and by Fall the work was started on the Sabbath school room. The rear wall was taken down and the foundation extended. By 1866 the entire building was ready and on March 25, 1866, the first session of the Sabbath school was held in the new room "where" (according to a report by Mr. S. E. Raynor) "different departments of the school were organized." This church had cost \$17,000.00.

And Lincoln's dream became a reality when the thirteenth amendment (freeing the slaves) became a part of our Constitution in 1865.

Following the putting into operation of the Atlantic cable and the purchase of Alaska, Federal interest centered on the first railroad running across the continent to the Pacific.

Just following the coming of Mr. Bryan in 1870 the railroad in the Lackawanna Valley between Carbondale and Scranton opened as "a



FIRST CHURCHES IN CARBONDALE

locomotive-operated road." By this time our church grounds had been enclosed with a high iron fence and in 1875 the steeple changed to accommodate the new bell, a gift from Mr. James Dickson. In 1877 passenger service between Honesdale and Carbondale was inaugurated and this bit of gravity road with the scenic beauty afforded, gained for this locality a distinctive prominence.

The church feature of this period was the celebration of the fiftieth anniversary of the founding of the church in the summer of 1879.

Mr. Bryan's son, Edward, became a Presbyterian minister; his son, Arthur, a missionary to Japan, while a third son, Richard, labored among the American Indians and seldom has there passed out of this congregation a woman more truly mourned than his daughter, Tillie, more generally known as Mrs. James E. Burr.

Mr. Alden (who served the church from 1882-1885) made, during his short ministry here, a host of warm, true friends, and to the memory of his wife (whose literary signature was "Fansy"), and her great efforts, our primary department stands today, a tribute.

In 1885 came that shepherd, Dr. Charles Lee, who tenderly guarded his flock for two score years. He baptised the babes, watched their growing as they passed through the various departments of the Sabbath school, led them into the Church of Christ, heard their profession of faith, bound them in matrimony and pronounced over many of them or over the silent forms of their dear ones, God's holy benediction. Many a cycle of life began, rounded its career in passing through all life's experience and having completed the circle, slipped out into the Great Beyond,—all this during the ministry of Dr. Lee.

Long may he live and serve! Engraven on our hearts are his kind words. We hear his voice as we read the Bible verses so constantly repeated by him,—his benedictions,—his encouraging ray when the clouds settled over a home,—the tender appeal in his voice begging all who heard to turn before the passing of the opportunity,—all these we cherish in memory. A rare and sainted man!

During Dr. Lee's ministry the church was remodeled by almost doubling in size the auditorium, lecture room and Sunday school rooms. The pulpit was placed in the addition toward the south and an entrance (opposite the pulpit) was built on Salem Avenue. This enlarged church with its installed pipe organ was dedicated in 1888.

By this time the boiler of the Stourbridge Lion had been sold by the company (when a boiler "of higher power" was needed in the shop), had been "located in the foundry yard of Lindsay and Early" and on June 18, 1889, had been deposited by them in the Smithsonian Institute in Washington, where (with other recovered parts) it stands today, "partially reconstructed."

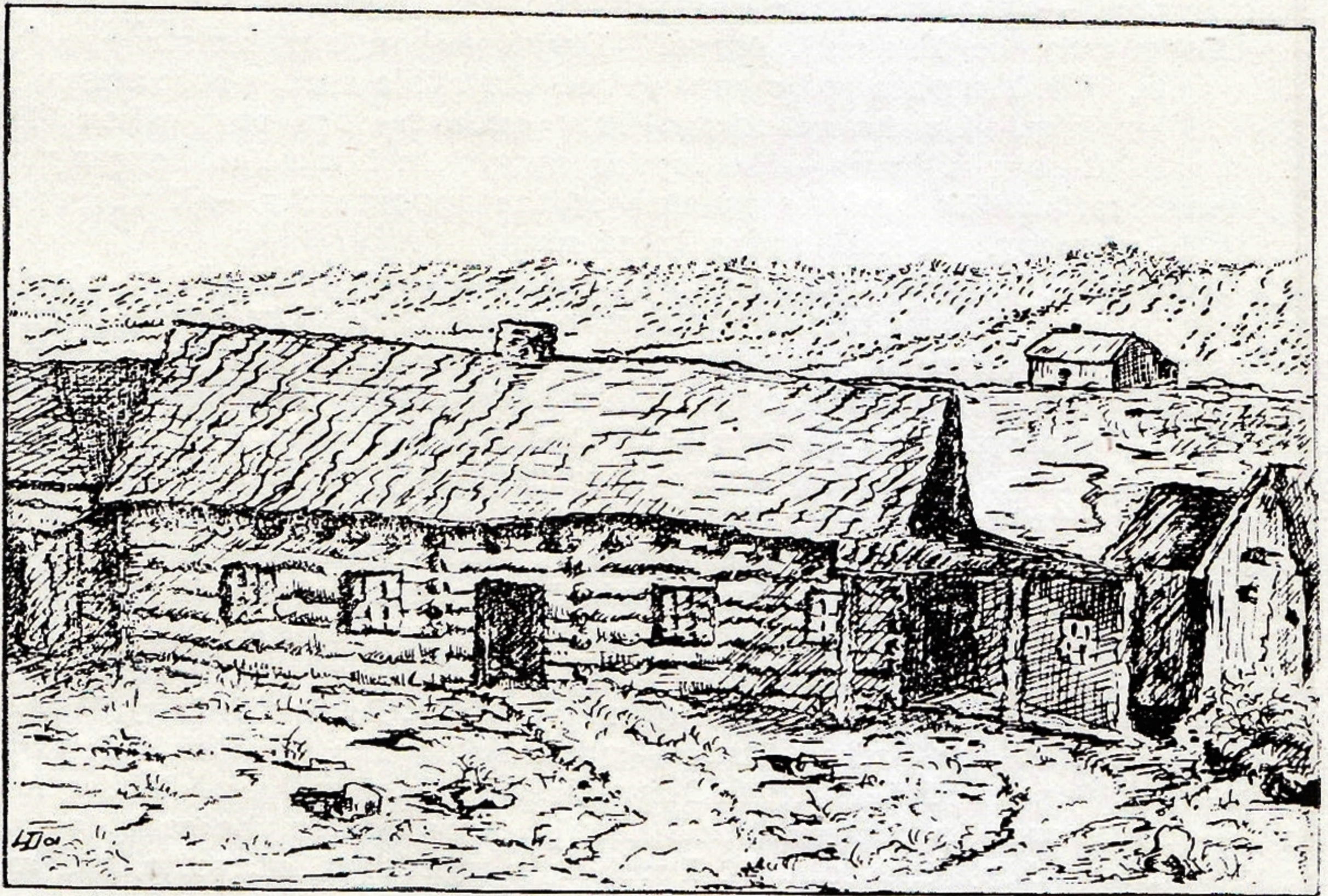
It is interesting that at the beginning of Dr. Lee's ministry France should present to our United States—symbolizing her friendship for our nation—The Statue of Liberty in New York harbor and that in the last decade of this same pastorate there should come across the seas (proving that friendship) the echo of Pershing's words: "Lafayette, we are here."

By 1892 The Christian Endeavor Societies had been established and later the Endeavor Chapel was built on Belmont Street.

In 1891 the support of Dr. and Mrs. J. Ashley Fitch in China was undertaken. In Dr. Lee's own words on the occasion of his fortieth anniversary he referred to this part of our work as "This church's greatest enterprise during forty years is the maintenance of our foreign parish." In 1896 the present manse was built and a little later the auditorium reseated (the Salem Avenue doors having been eliminated some years before). There was the purchase of the lot on Church Street adjoining the manse property, also the establishing of the Dr. Lee Bible Class in 1912, the entry of Dr. Lee's son, Theron, into the ministry, and the organization, during Dr. Lee's later years, of the Virginia Lee Society in tribute to one beloved.

During Dr. Lee's leadership here 1,600 people were received on profession of faith and six hundred by letter, making a total of 2,200. The actual membership at the time of his arrival in 1885 was 290 and at the time of his resignation, 1,074. The fortieth anniversary of Dr. Lee's pastorate will long be remembered in this city. For him and for his immeasurable service to this community we are deeply grateful and now is the time for proving!

During the nineties, the mountain resort called Farview having been previously established, the Gravity Road became a mecca, drawing visitors from all parts of the world and then, just when it seemed most attractive, came the realization that "the old order changeth" and finis was written across the page marked Gravity and Canal. Under the date of November 5, 1898, the D. & H. History (compiled by the company under the direction of its president), records these words: "Canal boat No. 1107 was loaded and cleared and this was the last boat carrying company's anthracite to pass over the canal." For January 3,



FIRST HOUSE BUILT IN CARBONDALE

1899, this record appears: "The Gravity Road was operated for the last time in its entirety as a gravity line," and "on the following day the fires in the stationary boilers were drawn," but within a few weeks the railroad was changed to standard gauge and transportation continued.

The canal abandoned, the Gravity Road a memory, stationary engines, head-houses and cables, bits of an almost-forgotten past, but transportation goes on and anthracite from the mines of the Lackawanna Valley is still being shipped to distant points although the new age demands new methods. The old stage coach has been supplanted again and again by vehicles of land and air and the old time stage-

driver as harbinger of news has had many a rival from telegraph and telephone to radio, but news must be communicated and the new age demands new methods.

Time passes, customs and costumes alter and methods change but the Church of God goes on. The spirit born on that June day a century ago is strong with the strength of the ages and bids us reach "forth unto those things which are before" and "press forward toward the mark for the prize of the high calling of God in Christ Jesus."

Our debt of gratitude is to the past but our great obligation is to the future. And with the resignation of Dr. Lee there came to us that mighty man of God, Dr. S. Turner Foster. Strong, radiant, eager, a tireless worker filled with a dream for the future of the Presbyterian Church of Carbondale. In this short period he has completely won the hearts of the people and inspired them with his zeal for work. Not belittling a single effort of the past, nor questioning a method employed but confident that upon this "magnificent foundation" can and will be gloriously builded an edifice and a working plant worthy of the Father and in keeping with the demands of the present day.

Here is a leader with "an onward look. He rules a church filled with the fruit of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," a church radiant, attractive, with each member loyally co-operating in the work of God. He is a man with a dream of church expansion and the vitalizing of our entire organization including more educational programs, gaining and holding the interest of young people, and providing more activities for them, for they constitute the longer tomorrow of our rather short today. This is a day of efficiency, specialization and service and here is a directing pastor with a broad, sweeping plan for greater and more specific training, preparation of trained leaders, officers and instructors for the years ahead. Our sons and daughters will be inspired to go forth as ambassadors of the word and as Christian workers in our own land and into all the world. Yes, and a plan for practical service in the establishment (in the not-too-distant-future) of a Presbyterian Home here in our city on our own property where, as a church we can maintain a spirit of practical helpfulness which is true service, not alone to the people of this parish but to God's needy and so "build up the body of Christ."

Our faithfulness to the past is really measured by our loyalty to the present and our effort for the future. Each member of this church (and today there are over 1,200) is directly responsible for the future of the church. Paul stressed this in his letter to the Corinthians when he wrote: "I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon." These years that are ours and our employment of them will foretell this church's future. What right have we to reap the benefits of our church-building ancestors with less than our best as an offering? Ours is the privilege to carry on an organization nobly begun!

MINISTERS WHO SERVED THE FIRST PRESBYTERIAN CHURCH OF CARBONDALE

Name	Began Stated Labors	Installed	Notes
JOEL CAMPBELL	1829		Stated Supply.
JONATHAN NOBLE, D.D.	1829		Stated Supply.
T. L. CONKLIN	1833		Stated Supply.
M. FULLER	1835		Stated Supply.
JOHN R. MOSIER	1835		Stated Supply.
R. E. TAYLOR	1840		Listed as Pastor, no installa date.
EDWARD ALLEN	1842	September 27, 1843.	Died September 1, 1877.
E. D. WILLIS	1847	December 31, 1847.	
THOMAS S. WARD	1851	January 22, 1852.	Died February 13, 1864 The Black Fever.
OLIVER CRANE	1864	September 14, 1864.	Resigned, April, 1870.
E. D. BRYAN	August 7, 1870.	November 28, 1870.	Resigned, October 3, 188
GUSTAVUS R. ALDEN	June 13, 1882.	November 15, 1882.	Died, December 28, 1887
CHARLES LEE, D.D.	November 15, 1885.	May 10, 1886.	Left, September 1, 1885 Died in 1924.
S. TURNER FOSTER, D.D. ..	November 28, 1926.	December 16, 1926.	Resigned, June 6, 1926.

ELDERS OF THE FIRST PRESBYTERIAN CHURCH

Name	Ordained	
Sylvanus Jessup	1829	
Samuel Hodgden	1829	
Gilbert M. Lee	1830	
James Warner	1831	
Roswell E. Marvine ...	1832	Died 1885.
Lewis C. Ensign	1832	
William Root	1834	
Henry VanBergen	1834	
Charles T. Pierson	1840	
E. A. Webb	1849	
George Foster	1840	
Benjamin Sherwood ..	1849	
William Wurts	1849	
Charles A. Robinson..	1851	
Dilton Yarrington	1854	Died 1890.
Samuel E. Raynor	1865	Died 1894.
Rensselaer Ottman ...	1865	Died 1912.
James Douglass	1869	Died 1880.
James Dickson	1869	Died 1880.
Charles E. Lathrop ...	1869	Died 1918.
Israel Crane	1883	Died 1891.
J. Edward Burr	1883	Dismissed to Scranton Church, 1911.
Soloman Bolton	1883	Died 1897.
William J. Male	1888	Died 1921.
John B. Hoyt Jr.	1892	Dismissed to Johnstown, 1901.
H. H. Major	1892	Dismissed to New Mexico, 1900.
John Milligan	1900	Died 1927.
Martin L. Oliver	1894	
M. D. Lathrop	1904	
William J. Price	1904	Dismissed to Hood River, Ore., 1911.
Percy H. Briggs	1907	
Augustus F. Fey	1907	
J. Harley Gritman	1907	Resigned 1922.
Dwight L. Crane	1918	
Irving F. Dietrick	1918	
V. L. Samson	1918	
William T. Budd	1922	
Eugene T. Dimmick ..	1922	

DEACONS OF THE FIRST PRESBYTERIAN CHURCH

Name	Ordained	
Peter J. Dubois	1851	Dismissed
Jeremiah P. Foster	1851	Dismissed
Samuel E. Raynor	1854	Deceased
Merritt Wilson	1856	Deceased 1882
George W. Norris	1888	Deceased 1920
Percy H. Briggs	1888	
John Milligan	1888	Deceased 1927
Nicholas Mohrs	1888	Deceased
Allan A. Ramsay	1912	
Irving F. Dietrick	1912	
Joseph A. Hoole	1922	
Andrew W. Patten	1922	
Scott B. Spencer	1922	

SOURCES OF INFORMATION USED IN THIS ACCOUNT

Presbyterian Session Records from date of organization.
Presbyterian Trustee Records from date of organization.
Presbyterian Membership Records.
Presbyterian Manual.
Early History of Pennsylvania Counties.
Early History of Luzerne County.
History of Carbondale, by J. R. Durfee.
Historical Souvenir (Carbondale's Semi-Centennial).
History of Wurts Family.
History of The Delaware & Hudson Company.
Church History prepared by S. E. Raynor for Church's Semi-Centennial.
Historical Sermon delivered by Dr. Charles Lee on Seventieth Anniversary of Church.
Historical Sermon given by Dr. Lee on his Fortieth Anniversary.
Stories personally gleaned from early residents.

ROSTER OF ACTIVITIES

Session—Mr. V. L. Samson, clerk.
Deacons—Mr. A. W. Patten, chairman.
Trustees—Mr. A. L. Chase, chairman.
Treasurer of the Congregation—Mr. R. A. Jadwin.
Treasurer of Benevolences—Mr. A. F. Fey.
The Choir—Mrs. A. W. Patten, Mrs. Max Shepherd, Mr. Ralph Ball, Mr. A. P. Lambert, organist and director.
The Sunday School—Mr. E. T. Dimmick, superintendent. Senior department, Mr. Harold Campbell. Intermediate department, Mr. M. D. Lathrop. Junior department, Miss Agnes Mills. Primary department, Mrs. A. W. Patten. Beginners department, Miss Bessie Patten. Home department, Mrs. W. A. Manville. Cradle Roll department, Mrs. H. T. Williams. Treasurers, Mr. E. P. Fuller, Miss Janette H. McMynne.
Senior Christian Endeavor—Mr. Robert Aitken, president.
Intermediate Christian Endeavor—Miss Alice Spencer, Miss Helen Dietrick, superintendents.
Junior Christian Endeavor—Mrs. George Graham, Miss Doris Jeffrey, Miss Helen Stansbury, superintendents.
The Ladies' Aid—Mrs. John Niles, president.
The Ladies' Circle—Mrs. H. T. Williams, president.
The Virginia Lee Society—Mrs. H. A. Hadsel, president.
The Raynor Class Circle—Mrs. Ina Oliver, president.
The Women's Home and Foreign Missionary Society—Mrs. F. R. Meaker, president.
The Auxiliary Missionary Society—Miss Agnes Mills, president.
The Summer Vacation Bible School—Mrs. F. R. Meaker, superintendent.